

**Ahmad ibn Muhammad Ardabili and his philosophical work in the Turkic language  
"Aqaid-ul-Islam"\***

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**Abstract.** During the two-century rule of the Safavid dynasty, in Azerbaijan, which is part of the cultural region of Islam, there was a flourishing in the field of Turkic-language literature, and valuable works were created not only in the literary sphere, but also covering scientific issues in the historical, religious-philosophical, medical, and other areas. One of these works, which we decided to focus on, is the work<sup>2</sup> Azerbaijani thinker Ahmad Muqaddasi Ardabili - Risale<sup>3</sup> "Akaid-ul-Islam" ("Fundamentals of Islam"), written in the Old Turkic (Eski Turkche) version of the Azerbaijani language, in two copies<sup>4</sup>.

**Key words:** Ahmad Ardabili, "Aqaid-ul-Islam", Azerbaijan, Safavids.

**Life of Muhammad Ardabili:** Information about the 16th century theologian and philosopher Ahmad ibn Muhammad Muqaddasi Ardabili, who is the author of the work "Aqaid-ul-Islam", can be found in the studies of such Iranian scholars as Muhammadali Tarbiyat, Fakhraddin Musavi, Alekper Zamaninejad, Sadig Hasanazade, Mirza Rasul Ismailzade [12; 10; 14; 7; 6]. This scholar and theologian was born in Ardabil, in the family of a gardener<sup>5</sup>[6, p.III]. According to sources, he is characterized as a person who possessed great knowledge and virtue. Ahmad Ardabili received lessons from his uncle Allama Ilyas Ardabili, from Khoja Samaluddin Mahmud Shirazi, who was a student of the famous theologian Khoja Jalaluddin Muhammad Davvani, and from other scholars. In order to improve his education, he went to the city of Najaf in Iraq, where he entered a madrasah and was engaged in affairs in the field of both education and training. Throughout his life, he had many students. Although in Islam he was a follower of the Ja'fari madhhab, he had a certain inclination towards tasawwuf.

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<sup>2</sup>The work is kept in the Department of Eastern Literature of ANAS. The author of this work cannot be identified with another author of Azerbaijani origin - Arif Ardabili.

<sup>3</sup>The copies were printed using lithographic method in Tabriz in the 19th century.

<sup>4</sup>Unfortunately, these books were not included in the catalog of works written in Azerbaijani and Old Turkish, but were listed only in the catalog of works in Persian, and therefore, readers did not have the opportunity to read them.

<sup>5</sup> The historian F. Musavi in the first volume of his work "The History of Ardabil and its Intelligentsia", widely referring to various sources in Persian and Arabic by such authors as Allama Majlisi, Muhaqqiq Shushtari, Seyid Khansari, Hurra Amuli, Allama Seyid Muhammad Sadiq, known under the pseudonym Bahr-ul-Ulum, Seyid Nematullah Jazairi, Amir Muhammad Saleh Khatunabadi, and others, presents extensive information about Ahmad Ardabili. From the work "Rozat-ul-Jannat" by Seyid Khansari it becomes clear that this person was also known in the Muslim world as "Ahmad ibn Muhammad Azerbaijani".

The words spoken about him by a prominent religious figure and mujtahid of the Safavid period, Allama Majlisi, deserve special attention: "Ahmad Ardabili reached the highest peak in orthodoxy, asceticism, and purity, as well as in knowledge and science. I have not heard of another such person, either in the past or in the present. In other words, Ahmad Ardabili is so famous for his greatness, faith, and reliability that there is no need to talk about it, and his praise cannot be expressed in words." According to M. Tarbiyat, "Ahmad Ardabili was one of the most educated individuals in the field of Islamic philosophy and fiqh, and was one of the most religious and blameless people of his time" [12, p. 142].

**About the Risale "Aqaid-ul-Islam".** Ahmad Muqaddasi Ardabili, along with the Risale "Aqaid-ul-Islam" written in the Turkic language, was the author of numerous works, notes, Risale in Arabic and Persian, in the field of theology, philosophy, ethics, history, and in other areas, died in the month of Safar 993 AH (February, 1585), in the Iraqi city of Najaf, where he was buried [10, pp.48-72; 7]. According to some information, although he was considered the author of 22 works, however, the Iranian scholar A. Zamaninejad published a list of 58 books of which he was the author, presumably refers to Ahmad Ardabili [14, pp. 93-122]<sup>6</sup>.

The work "Aqaid-ul-Islam", written in the Arabic alphabet (eski alifba) in the Azerbaijani language, consists of an introduction, two prefaces, five chapters called "bab", and a conclusion. The Azerbaijani author especially notes the fact of creating his work in his native Turkic language: "Since there are many works written on this topic in Arabic and Persian, but in the Turkic language there is no book dedicated to the proofs of the existence of the Necessary Existing (Wajib-ul-Wujud), for this reason it is important for me (Ahmad Ardabili - R.N.) that for my brothers in faith and Islam, and comrades in the madhhab, I write a book of the foundations (akaid) for the proof of the existence of the Necessary Existing (Wajib-ul-Wujud) in the Turkic language, so that everyone can benefit from it" [4, p. 3].

The work "Aqaid-ul-Islam" begins, as is typical of philosophical texts related to the period of classical Islam, with the praise (madh) of Allah: "Endless glory to that Necessarily Existent (meaning God - R.N.). The proofs that he is a deity in the endless heavens are obvious and clear as the Sun, and the proofs of the unity of his being are also clear and brilliant. Secondly, thanks to his infinite power and greatness the world appeared, and thanks to his infinite will man appear."

The author reveals the idea behind the creation of his work as follows:

*"Və bə'd bilmək gərək kim, murad bu vücuti-aləmdən və məqsəd xəlqi-bəni-Adəmdən və ənbiyanun təşrif-i-risalət bulmağı və kəlam-i-şərif-i-məlik-i-mənnanın gögdən yerə nazil olmağı və təklifi-imanü islamdan və bəyani-hələlü hərəmdən və tələbi-məaşü fikri-məşər və əmr be-məruf və nəhy əz-münkər və vədəyi-səvab möminlərə və vəidi-əzab kafirlərə, həzrəti-vacibül-vücutun zati-qüdsiyyəsini və sifati-sübutiyyə və səlbiyyəsini dəlili-əqliylə və bürhani-nəqliylə isbat qılmaq və yəqin xalis etiqad ilə onu"*

<sup>6</sup>As a result of the research of F. Musavi, M.R. Ismailzade, A. Najaf, and B. Javanshir, it was clearly established that the authorship of the work "Aqaid-ul-Islam" belongs to Ahmad Ardabili [10, p. 52; 6, p. X; 8, p. 321; 11, p. 117]. From the original text of "Aqaid-ul-Islam" it is clearly evident that this work was written by Ahmad Ardabili himself in the Turkic language.

*tanumaqdur* .” The meaning is: “Then, through the appearance of the world, and the coming of man into the world, and the sending of prophets, and the Holy Quran, which is the word of Allah, and the command to spread among people the religion of Islam, with the clarification of what is permitted (*halal* ) and forbidden (*haram* ), and the tendency to encourage good, and aversion to evil, and the promise to compensate for the deeds of the righteous, and to punish the unbelievers (*kafir* ), to contribute to the comprehension of the proofs of the sacred existence of the Necessarily Existent, His attributes *of subuti* (eternal, never-fading attributes of Allah ) and *salbi* (attributes that purify Allah from qualities that are not proper to Him ) by familiarizing them (through the sacred scriptures), and through the powers of reason.

The author talks *about the great importance* of teaching science and gaining knowledge: *tanumaqdur və anın pərvərdigarlığına və göndərdiği peyğəmbərlərinə və onların belə gətirdiği kitablarına və kitablarda olan əmr və nəhyin xitablarına təsdiq eyləyüb təslim olmaqdur. Pəs hər baliğü aqilə vacib və lazımdur kim, məzkur olan məsaili qüvvəti yetişdükcə və qüdrəti irişdükcə, xah oxumaq ilə olsun və xah xəbərləşmək ilə, cəhd eyləyüb ögrənə və bilə, ta kim imanı kamil və ibadəti dərəcəyi-qəbulə şamil ola* ” [4, p.3-4]. Translation: “As is known, the purpose of coming to this world is to know the Necessarily Existent in the perfection of all His attributes, and to submit and entrust oneself to the Creator, and to the prophets sent by Him, and to the books which they brought, and to the commands and prohibitions of these books . In this case, every intelligent person, as he grows stronger, should, either through education or through information, try to learn, so that his faith becomes perfect, and his worship rises to the point of being accepted.”

**Philosophical problems raised in the work.** Main The themes touched upon by Ardabili in this work are the existence of the world and the creation of man, the sending of prophets, the Koran, and other sacred books, the explanation of the foundations of faith contained in them, the forbidden and permitted (halal-haram), punishments and rewards on the Day of Judgment for the deeds and actions committed, including the existence of God and his attributes subuti (eternal, never-fading attributes of Allah).

In the preface to the work, Ardabili particularly dwells on the arguments of reason (*aqli* ) and tradition (*naqli* ) of the general research topic of philosophy of the Islamic region, and notes that when substantiating the proofs of the existence of the Necessarily Existing (*Wajib-ul-Wujud* ), one must turn not only to arguments based not only on reason, but also on religion (*burhan* ). The philosopher says: “When proving the Necessarily Existing existence, the arguments of educated people are divided into two parts: religious arguments (*burhani* ) and arguments of conscience. Religious arguments (*burhani* ) are also divided into two parts: reason and tradition. However, the arguments of reason are possible in two ways, since the creation is taken as an argument pointing to the Creator. As an example of this, we can say that the existence of the Creator is clear as the Sun, and therefore the existence of creation is also obvious and clear. In this case, the existence of the Creator openly and clearly serves as an argument for the existence of the creation” [4, p.4-5].

When speaking about the successors and vicegerents of the prophet, he meant the Shiite imams. Ardabili expresses the idea that the degree of prophecy exceeds the degree of *imamate*, and the degree of *imamate* exceeds the degree of holiness: “The degree of *nubuwwat* (prophecy) is higher than the degree of *imamate*, and the degree of *imamate* is higher than the degree of *wilayah*” [4, p.5-6].

The first chapter of the work is devoted to the problem of the constancy of Allah and the absence of partners with Him, the second chapter is devoted to the problem of attributes inherent exclusively to Allah (*sifati subutiyya*), the third chapter is devoted to the problem of attributes that purify Allah from qualities that are not inherent to Him (*sifati salbiyya*), The fourth chapter is devoted to the problem of prophecy (*nubuwwat*), and the fifth, most extensive chapter examines the problem of *imamate*, and the conclusion is devoted to the interpretation of the problem of the Day of Judgment (*maad*).

The author takes the initiative to make the work accessible to the Turkic reader, and stops at explaining some terms: "In this preface, it is necessary to understand the terms designated by philosophers and scholars of Kalam. Since, the need for them will arise in the chapter of proofs of the existence of the Necessarily Existent (God). And therefore, we reveal them, explaining their meaning to facilitate perception. They begin with an explanation of being. It is necessary to know that in the Turkic language, the words *wujud* and *mawjud* mean existence. For example, one can say the following: “The existence of such and such a thing is a favorable surprise (*ganimat*)” [4, p. 6]. Or, in another place: “It is impossible for Allah to have partners, and this is called in philosophical language “*mumtaniul-wujud*”, or “*mukhal*”. And this means not to receive one’s share of light from the possessor of Light, not to exist” [4, p.7]. In connection with this topic, it is clearly seen that Ardabili considers the problem of being in connection with creation, precisely in this context. According to his thought, being proceeds in two forms. First of all, there is necessarily existing being, which does not owe its existence to anyone or anything, but on the contrary, itself is the cause of the existence of others, and possibly existing, which cannot exist independently. Ardabili defends the view that being exists by the will of the Creator. He tries to explain in an original way the creation of the creations of possibly existing. Therefore, will is what is generated by necessity, that is, is connected with it. However, due to the lack of probability that the Creator needs anything, Ardabili's interpretation of the creations of Necessarily Existing, or possibly existing, remains in a compressed form, without commentary. In his interpretations of being and creation, certain inconsistencies are sometimes observed. Considering being and asserting that there is a deep interconnection between being and consciousness, the thinker tries to reveal it. Based on the idea of the constancy of being in the consciousness of the Existent, Ardabili, in fact, assessed creations in the spiritual aspect. In the consciousness of the Existent, this creation is unchangeable and constant. From this point of view, the philosopher characterizes being in consciousness as something obvious. Being, in fact, consists of one idea existing in consciousness, and we clearly and openly understand and realize this. We see, feel, and realize creations existing in consciousness with the help of our sensations. In order to bring clarity to the meaning of the word being, Ardabili tries to give its interpretation in the context of

reason and essence. The philosopher defines essence as an idea of a concept existing in consciousness. In this sense, the manifestation of something is considered the being of this thing in the beyond.

If we look at the problem from the point of view of the necessary being (*Wajib-ul-Wujud*), these two features give rise to corresponding questions. Here Ardabili emphasizes the existence of another essence for the necessary being in thinking, and the inseparability of its essence and being, that is, one cannot imagine its essence separately from its being. From these positions, it is simple. And, because of its simplicity, it is difficult to define it.

In the work, the philosopher, through his interpretation, shows that when speaking about the Necessarily Existent, in reality, he means the existence of God, and everything that exists beyond Him is considered possibly existing.

Based on the primary law (*al-qanun al-awwal*), or the first principle, Ardabili presents a general category of being, consisting of interconnected types of being – the Necessarily Existent, the Possibly Existent, and the Impossibly Existent (*Wajib-ul-Wujud*, *Mumkin-ul-Wujud*, *Mumtani-ul-Wujud*). Being becomes understandable only with the knowledge of the first idea. Just as the life of the creations of the categories of being, or of all that exists as a whole (creation), begins with the first principle, so it ends in the same way. Based on this, we can say that in Ardabili's work "Aqa'id" the basis of views related to the problem of being is the primary idea, *al-qanun al-awwal*.

In some places of his work the scholar tries to build a sincere dialogue with his reader. In order to be closer and more understandable to the common people, Ardabili includes various parables and stories (*hekayats*) in his work: "There is a well-known story about an old woman who was sitting and spinning yarn on a spinning wheel standing in front of her. One day, she was asked – do you believe in the existence of God, and how can you prove it? At that moment the woman took her hands off the spinning wheel, and it stopped. The woman, pointing to the spinning wheel, said the following: "May Allah protect, if Allah did not exist, then how would this spinning wheel-universe, the Sun and the Moon, day and night, the seasons replace each other, and no life would exist, everything would stop and freeze, just like this spinning wheel" [4, p.13].

The author explains the meaning of the terms *sifati-subutiyya* and *sifati-salbiya*, to which the second and third chapters of his work are devoted, in the following way: "From the aforementioned verses it becomes clear that the necessarily existing has two characteristics. One of them is *sifati-subutiyya*. Because you understand with your mind that the necessarily existing must have these characteristics. Otherwise, the necessarily existing will be imperfect, and this means deficiency, but the presence of deficiencies in the existence of the necessarily existing is impossible. And the second is *sifati-salbiya*, and their presence in the necessarily existing is also necessary. If they were not there, then the Necessarily Existing would need others in its existence, and this is impossible. And each of these questions will be revealed in the right place, inshallah" [4, p.14-15].

In his work, Ardabili puts forward a surprising paradigm in connection with the question “What is the definition of being?” Ardabili says that just as it is impossible to apply to the whole the question of why it is greater than its part, so the question of what it is cannot be applied to being, since being appears autonomous and independent of anything, and is in a different state and primary form from everything that can be imagined. Because of these properties, the concept of “being” includes the cause of all concepts that lie beyond it. And even the concept of “nothing” can also be clear at the basis of being (2, p . 34).

Ardabili writes: “The universe (*falyak* ) is a structure (the structure of being) related to matter. Thus, both its being and existence consist of a multitude of collections (universals). However, it is a substance that is not capable of returning to the multitude, and is limited to the singular. The Creator does not consist of multitudes. If he needed time, then he would be a particle that refused the multitude, and if he needed matter, then his essence would be simple, located beyond an even lower being than matter, and in this case, it would be isolated by matter that refused to exist in the multitude. What is *the nafs* that governs the body and has guiding and encouraging connections with it? Is there proof of its eternal existence after death, or the death of the body, which will be wrapped in a shroud (*kafan* )? After its existence is proven, it is constant in its essence, it is a state of absence in its place, disappearance (*fana* ), and this is only a space that gives permission to the carrier (*mahmul* , or body) to prepare for disappearance. If it does not have space, or it is not a body condemned to disappearance (*fana* ), then it is not ready for non-existence, and non-existence is also not ready for it. If they say that it was created after (*hadith* ), then know that what was created after needs a carrier (material body), to prepare for the existence that existed before it” (1, 26).

In Chapter IV of the work, the author narrates about the prophetic mission and the history of the prophets. Along with religious and philosophical works, the author also refers here to historical sources called “kutubi-siyar”<sup>7</sup> and to autobiographical works [4, p.41]. Chapter V is devoted to the problem of the imamate. It is obvious that, in his work, the author first tries to prove to all those who do not believe in religions and in Allah that Allah exists, and then that Islam is the truest religion, and after this, he expresses the idea that among the Islamic *madhhabs* , his sympathies belong to Shiism. The dictionary meaning of the word madhhab comes from the verb *zahab* (ذهب) in Arabic, and means to go, or the path you go. The emergence of Shiism and its transformation into an ideological tool of those in power in the state was due to certain political and economic reasons, but we were more inclined to focus on the state of science and philosophy, and the reasons for the appearance of the work of Muqaddasi Ardabili, written in the Azerbaijani version of the Turkic language. In this context, the scientist cites many hadiths. The translation of the hadith of the Prophet Muhammad given below is also from this category: “My story about my Ali-Beyt is like the story of the ark of Hazrat-Nuh. Everyone who boarded this ark will be saved from a terrible typhoon, and everyone who turns away from it will fall into the abyss of misfortune and perish” [4, p.64].

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<sup>7</sup>“Kutubi-Siyar” is the name of the books that tell about the life of the Prophet Muhammad.

The last, concluding chapter of the work, called *khatima* (conclusion), is divided into the themes of the Day of Judgement and the resurrection, and is entitled "Miadi-jismani and ruhani". In many places of the work there is a translation of the verses of the Koran into the Turkic language, and their brief simplified commentary is presented [4, pp . 14-15 , 17, 40-43, 48-49, etc.]. From this point of view, the tafsir of the sura "Ikhlas" is of particular interest [4, pp . 14-15] .

"Aqaid-ul-Islam" covers the hadiths of the Prophet Muhammad, Hazrat Ali, Imam Jafar Sadiq, and the hadiths of other Shiite imams [4, pp . 12,17,18,19 , etc.].

The author used many books – collections of hadiths, and in particular, the work of the Shiite theologian Kuleini "Usuli-Kafi". In some cases, he openly indicates the source from which the hadith is cited, and notes: "However, there are many unreliabilities in the sacred hadiths. And therefore, in the first chapter of the famous work "Usuli-Kafi" an explanation of the hadith is given..." [4, p.17].

### **Poems that Muqaddasi Ardabili referred to in his work.**

The author respectfully mentions his contemporary, the famous Azerbaijani poet Fizuli, and in accordance with his philosophical views, refers to his beyts. For example, in the fifth chapter of the work, stating "how beautifully Arifi-Baghdadi (Baghdad arif – R.N.) (the sage) Fizuli said", the author, as an example, cites the following beyt of Fizuli:

*"Verməyən canın sana bulmaz həyati-cavidan,  
Zindeyi-cavid ona derlər ki, qurbanıdır sana" [6, p.179].*

The literal translation (-M.L.) is:

*"He who does not give his soul to you will not find eternal life,  
The one who became your victim is called eternal in full measure."*

Muqaddasi Ardabili also wrote poetry of religious and philosophical content in the Turkic language. We encounter his poems, or various bayts, in different places of the work "Aqaid-ul-Islam" [4, p . 6, 8-9, 13 , etc.]. In "Aqaid-ul-Islam", his poem of religious and philosophical ideological orientation attracts attention:

*"Hər nə mövcudati-nəfsü-l-əmrə var, ey əziz,  
İki əslə cümləsi bürhan ilə məqsum <sup>8</sup> olur.  
Birisi vacibdür anın, dəxi mümkün ol biri,  
Leyk vacib birdürü mümkün iki məfhum olur.  
Birinə cövhər <sup>9</sup> deyərlər, ol biri ərəz <sup>10</sup> ola,  
Dəxi cövhər münqisim beş ismilə mövsüm olur.*

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<sup>8</sup> Shares.

<sup>9</sup> Substance.

<sup>10</sup> Accident.



*Biri əqlü biri nəfsü birisi cism anların,  
Dəxi surətdə həyula hər biri məlum olur.  
Pəs ərəz dedikləri əqlilə doqquz qismidür,  
Cümləsi tərtib ilə bu nəzmidə mənzum olur.  
Keyf<sup>11</sup> deyərlər mütləqə hər eybü əlvən cinsinə,  
Kəm<sup>12</sup> deyərlər hər nə kim miqdaridən məfhum olur.  
Vəz ol həyatdurur ki, şirkəti-əza ilə,  
Yatmaq durmaq kimi, mövcud olur, mədum olur.  
Mülk ol həyatdurur kim, hasil olur cism üçün ,  
Don't worry qurshaq kimi manqul<sup>13</sup> olur , malzum olur .  
İki nisbətdür mətavü een hasil cism üçün ,  
Ki , zəman ilə məkanda sail məfhum olur .  
Münfəildür daima ol kim qəbul eylər say ,  
Dəxi nəfil ol əsərdür Kim , she mənzum olur ...  
Yok idi bunlar təmami , var idi I 'm sorry ,  
Pəs qədim oldur , qalan mövcud olur, mədum olur” [4, p.8-9] <sup>14</sup>.*

The literal translation of the poem is :

*Everything that exists is by the command of nafs  
Everything, on the basis of evidence, is divided into two bases  
One is necessary, the other is possible.  
However, the necessary part is divided into one, and the possible part into two.  
One part is called substance and the other is called accident.  
The substance is divided into five parts.  
They are mental, spiritual and physical.  
Without fail , they are revealed through matter.  
The accident, together with the intellects, makes up nine parts.  
All together , it is presented in the language of this verse, through the poem.  
Without fail, the characteristics of bodies of different colors are called qualities,  
Concepts characterizing the number of bodies – quantity.  
Human life becomes possible thanks to the organs and parts of the body,  
Which becomes clear in the state of wakefulness, but not sleep.  
Property exists for the existence of matter,*

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<sup>11</sup> Quality.

<sup>12</sup> Quantity.

<sup>13</sup> Transitional.

<sup>14</sup> This *kyta* (poetic genre), with minor changes, is also cited by F. Musavi [10, pp . 58-59].



*It is needed, and passes from one to another, like a hat or a belt.  
Matter has two characteristics,  
These are the concepts of time and space.  
Which exist because matter exists.  
This poem reveals in the language of poetry what  
That when all this did not exist, there was the Truth-Lord,  
He is also both eternal and pre-eternal.*

The author used the poetic form to strengthen his thoughts and their impact. For example:

*“Qorxma, keç nəfsi-vücudindən, özin vəslə yetür,  
Yetdi sultanına hər bəndə ki, çox məhrəm idi.  
Yeri, bu mərifəti xacəsəradən ögrən,  
Məhrəm etdi özini, anda ki, naməhrəm idi” [4, p.6].*

The literal translation is:

*“Do not be afraid, give up your nafs, reunite with your beloved,  
Every servant who is close to him has reached his Sultan,  
Go, attain this knowledge (ma'rifah) from the main master,  
Becoming close when he was far away”*

In these lines, written under the strong influence of the ideals of Sufism, the author calls on people to become closer to Allah by renouncing the pleasures of this the ghostly world . Although Ahmad Ardabili is committed to tasawwuf, he does not agree with the views of some radical Sufi movements that believe that Allah is capable of incarnating (*khulul* ) in a person: “Some Sufis have agreed that wajib-ul-wujud can incarnate (*khulul* ) in some elevated (in dedication) Sufis. Know that all this is a lie and fabrication, and impossible (*mukhal* ).” [4, p.34].

The work of M. Ardabili "Akaid-ul-Islam" is valuable from the point of view of studying the history of philosophical thought of the Islamic region, and especially Azerbaijan. Based on the research conducted, we have established that this work is the first philosophical work created in the Azerbaijani language, and it can play a significant role in the study of the Azerbaijani literary language of the 16th century, as a valuable literary source.

Of great interest is the fact that the author of the Risale, Mukddasi Ahmad Ardabili, was also a poet and included in his work poems in the Turkic language, proverbs, and folk tales, which is noteworthy in the context of the history of Azerbaijani literature. The social ideas reflected in the work, at the same time, can help in studying the ideology of the statehood of the Safavid state.

Taking into account all of the above, we consider it necessary to transliterate and publish Ahmad Ardabili's work "Aqaid-ul-Islam", based on the existing manuscript and printed copies, from the point of view of restoring the history of philosophy and culture of the Islamic cultural region, and especially Azerbaijan.

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